

# Christian Education

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Christian Education" will be set forth by the president of the oldest bank in the United States.

A leading New York attorney has recently written us of drawing a will for a client giving to the Bank of New York and Trust Company, whose advertisements in the New York daily papers were suggested by CHRISTIAN EDUCATION'S "Campaign of Perseverance," three trusts of \$100,000 each, for the benefit of educational agencies of high standing, under the Uniform Trust for Public Uses.

The college that can capitalize the energy and wisdom of the insurance agents and lawyers and bankers will make its future financially safe.

### *On Ethical Safety*

The nearest you get to the future is when you look into the eyes of youth. Not only American but European youth are gun-shy, or to put it positively, they believe in peace. At a recent conference of British World War veterans, the statesmen who insist on playing with fire were unanimously denounced and, among other things, Britain's new naval base policy for the Pacific found not a single defender. The veterans criticized it as the wrong way to help peace. They suggested that the right way is to cultivate honest friendship and cooperative relations with Japan.

No less than 4,000 war veterans from thirty European nations—including 900 Germans—observed the twelfth anniversary of the beginning of the World War by holding a conference upon the former French battlefields. They felt the responsibility of preserving peace as largely devolving upon themselves and agreed to spend their remaining days in nourishing international friendship. To this end they organized the International Democratic Peace Conference, which has already attracted thousands of backers, including some 114 former French cabinet ministers and premiers, senators and diplomats.

Youth wants peace. Europe certainly wants peace, as Germany's unanimous admission to the League of Nations testifies. America should make her influence felt in no uncertain terms. Success to all who propose to make the future ethically safe!

*On Spiritual Safety*

Governor Alfred E. Smith took note of the Jewish New Year's Day, September 9, with a plea for toleration and religious freedom. Calling to mind the "deep solemnity with which my old friends and neighbors observed their holy days," the Governor declared that much as he believed in the separation of church and state, he did "not believe in the separation of religion from daily life." He said further, as quoted in *The New York Times*:

Each of us observes the requirements of his religion in his own way, but together we are all children of one God. The minority of intolerant people in our land is soon hushed by the chorus of disapproval which arises when intolerance and hatred raise their voices. True Americanism does not tolerate anything so un-American and unpatriotic as intolerance of any race or any religion.

The Jews are notably a people of peace, and in wishing my fellow Jewish citizens of the State of New York a good New Year, I hope that their prayers will join with mine that our Universal Father may help us all to strengthen the time-honored American principles of toleration and religious freedom.

Toleration and religious freedom will contribute much to the work of making America spiritually safe.

*The November Issue*

Our November issue will make special appeal to those whose purpose is to make "American Education Week" an asset in the countrywide campaign for Christian education, whether in public or in private institutions, low or high.

There will be an article on "Religion and the Public Schools," which has received the unqualified endorsement of the Secretary of the National Education Association. A leading member of the American bar will show how the legal profession can promote the cause of Christian Education through the Uniform Trust for Public Uses. There will be a snappy symposium by the General Secretaries of the Church Boards of Education in the most hopeful signs of the times.

*Religious Work in Universities*

Beginning with this issue, a section of CHRISTIAN EDUCATION will be devoted to the work of the university pastors. The Conference of Church Workers in Universities and Colleges of the United States has abandoned its news sheet and will utilize CHRISTIAN EDUCATION as its medium of communication. This section will be in charge of Herbert E. Evans, of Columbia University. He promises to furnish monthly suggestions and plans of successful work, information covering the activities of various university pastors, programs, data concerning the work of the regional conferences of the Church Workers in Universities, and other matters interesting to people engaged in religious work with students.

All who are interested in religious work in student centers are urged to send material to Mr. Evans, Earl Hall, Columbia University, New York City, six weeks in advance of date of publication. The aim of this section is to supply those interested with information concerning the great advances now under way. He will welcome suggestions as to the best use of this space.

R. L. K.

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"Despite superficial appearances to the contrary our generation clings to its religion with all the passionate tenacity of the forefathers.

"Fundamentalist and modernist rows are mere foam on the surface of the waters. The so-called breakdown of morals is but the visible warning of a change in manners due to new material conditions. The mad irreverence of youth is only the passing sign of another generation coming to maturity. Beneath these surface symptoms the streams of spiritual life and the springs of ethical belief move on in undiminished force.

"Religion has survived every human vicissitude. A hundred years ago speculative philosophy led many able men to doubt the utility of the churches. Even so practical a politician as Benjamin Franklin considered the desirability of founding a new religion to supersede Christianity. To-day his proposals are interesting only to antiquarians."—*Editorial in Collier's*, May 22, 1926.



**A NEW THEOLOGICAL SEMINARY CURRICULUM**

ROBERT L. KELLY

The present-day study of curricula constitutes a phenomenon in American educational history. The curriculum problem has been agitating the administrators of elementary and secondary education for some years. The storm center of curriculum activity is now in the liberal college, where faculties and students are making their contributions, along with executives and administrators. There has been an era of curriculum revision in the medical, law and engineering schools. Even some of the graduate schools are showing signs of life. It is most gratifying that a few of the theological seminaries are facing the desirability of curriculum revision and are facing it with a courage and determination which augurs well for theological education in America. Theological seminaries as a class have been our most notable examples of splendid isolation. It means much that some of them are recognizing the community of interest and responsibility which binds, or ought to bind, all our educational agencies together. The seminary ought to be an educational institution. Some seminaries are.

It would not be profitable now to attempt to indicate the outcome of all this agitation in the area of the curriculum. There are two generalizations, however, which may be ventured. First, no institution is entirely satisfied with the outcome; the curricula all along the line are still in process of becoming. Secondly, American education is throwing off the yoke of predetermined subject-matter. Specifically, the liberal college curriculum is casting out the dominance of Greek and Latin and metaphysics; the law school, the dominance of accumulated precedents; the theological seminary, church history and systematic theology; in medicine, the emphasis on the scientific and physical to the neglect of the psychic. It is being recognized that liberal studies, that law, medicine, engineering, theology are all phases of human living, and are indissolubly bound together. Greek and Latin and metaphysics, legal precedents and church history may persist in the curriculum, although scarcely with the dominance

they once held. But if they persist, it is not because they are subjects inherently necessary in a curriculum, but rather because it is demonstrated they may be presented in such a way as to promote desirable human relationships, because they function in human living. In a phrase, then, it may be said our curricula are being *humanized, socialized, individualized, electrified, vitalized*. Each word suggests a chapter which cannot now be written.

Some will call these quite unwarranted generalizations, and within certain areas they are right. There are numerous changeless seminary curricula—at least, the form is changeless, although the content changes in spite of all efforts to maintain the *status quo*. There are American seminaries, the forms of whose curricula have not changed essentially in fifty years. This is not a denunciation; it is a description. The static character of these curricula is justified by the philosophy in terms of which the seminaries are maintained. The faith is established: the curriculum defends the faith!

This discussion conceives religion as a part and parcel of the fibre of our being. It is the prime energizer of human endeavor. It sounds the depths of the human soul. It dives down among the hidden treasures and brings up things both new and old. It is written in books and ancient documents, but it is also written in the fleshly tablets of human hearts. It stirs up and clarifies the secret springs of the human spirit. It interpenetrates and fructifies all life; it is the abundant life. Is something like this a safe hypothesis for the builders of seminary curricula? This conception is dynamic, not static.

But the business of seminaries is to equip workmen who need not to be ashamed. These workmen must interpret this human life in such a way that it will vitalize human conduct. They must be guides, philosophers, friends of humanity. They must be social engineers. They must interpret the voice of God when they may; they must always interpret the voice of man.

But their function is still more profound. The minister must stimulate men and groups to self-discovery, to make articulate that which is dumb. He is a research worker of the highest

order, for he must spread the contagion of spiritual research. His field is more challenging than that of the aviator. He deals and he teaches others to deal with fundamental questions of human value and human responsibility. And the questions are not only—not chiefly—intellectual; they are in the realm of the feelings and the will. He challenges men to the highest intellectual adventure, the widest human fellowship, the deepest spiritual communion—to an all-embracing service of God and man. No cornetist plays on so delicate and responsive an instrument as the minister of the gospel of Jesus Christ. He is the chief of Apollos, playing upon the harp of life.

Now, how many curriculum builders start out this way? The seminary curricula have been standardized by imitation. Curricula are handed on from generation to generation, but religion is like an electric current or a river. Its continuity is preserved but its meaning is new. How thrilling are these "new" discoveries which college and seminary youth are now making in the realm of Christ's teaching and personality! If a seminary curriculum could catch this, and teach it, and pass the contagion on, theological education would be revolutionized and the Kingdom would not be delayed.

If a seminary would make a thoroughly intelligent prescription for its curriculum it must first make a diagnosis. The thoroughgoing diagnosis has not yet been made. Our diagnoses of curricula to date have been largely in the field of traditional subject-matter. What we need to do is to analyze and synthesize the job of the ministry. We have been talking "around it and about." We have been building in terms of tradition, by pure reason, by guess-work, under the spell of sectarian and other types of prejudice. Most theological seminaries have been set in the world to perpetuate designated creeds. How many build the curriculum in terms of ascertained data in what the active minister in his parish and in the community needs to know and is required to do? The seminary curriculum should be the outcome of a study of the job. You would not employ a musician who knows only the history and metaphysics of music or a physician with a similar equipment in his chosen field.

I assume that a theological seminary is a *graduate, professional* school.

If it is a graduate school there should have been a pretheological course. The ministers in our seminaries now come from 700 colleges and there is not a carefully outlined pre-theological course in half a dozen of them. Presumably a "practicing" minister should know the Bible. How many colleges teach the Bible? How many matriculants in theological seminaries know the *contents* of the Bible? This is the job of the college. Most seminaries do not teach the Bible—and should not, in the sense now being considered. (I mean the actual contents of the Bible, a knowledge of which seminaries usually take for granted.) But if the colleges do not do so, the seminaries should.

The college should teach the pre-seminary candidate the English language and literature. What a great literature it is and what a tool in the hand of the skilful minister! This is a second *sine qua non*.

Humanity is suffering today from an overdose of unmasticated, undigested, unassimilated science. Some ministers can read and speak the English language and other languages, but how few really know what science is all about? A minister was asked, "Have you formed an opinion—have you expressed an opinion on evolution?" "Yes," he said, "I have expressed an opinion, I have not formed one." The pre-theological candidate should really feel at home in at least one of the sciences and should comprehend the scientific spirit and method. How much heat wasted in controversy might be transformed into helpful forms of energy if only more ministers knew that modern science does not deal with origins.

The prospective minister should have some comprehension of philosophy, of logic, of psychology, or sociology.

The pre-theological course should ideally require a reading knowledge of one of the Biblical languages—Greek preferred perhaps—and one of the modern foreign languages.

Finally, a student looking forward to the ministry should have had some introduction to literary criticism and the historic method. This is all pre-theological—these are the tools with which the ministerial student should be able to work.

The seminary curriculum itself—a curriculum for a graduate, professional school—will be largely individualized and carried on in terms of projects and problems. The curriculum is the program of an individual student—no two curricula should be identical. The main subject to teach in the seminary as elsewhere is *the student*, and the best method is to allow the student to teach himself under guidance. There is no real man except the self-made man. The student should develop, whatever he studies, self-reliance, initiative, resourcefulness. He should learn to synthesize his knowledge and experience. He should become a creator. These things can not be done for him.

Systematic theology and church history may not be ignored without peril. The thought processes of the race count for much. But after all, the thought experience of the race sets up guide posts at the best, and guide posts do not always point forward. They often get askew. How can there be a systematic theology which is so unsystematic as to ignore science, education, psychology, sociology, ethics, politics, life? How can there be church history which omits the fact that since the World War over 1,000 community churches have been formed partly as a protest against much that church history teaches? The best thing for a teacher to teach is the thing he knows best and can teach best. William R. Harper taught Hebrew—adjacent to the stockyards of Chicago—and taught it like a series of hair-breadth escapes. The main thing—he related it to life. After all, the students will forget most of what a teacher teaches, but they will never forget what manner of man he is if he taps the mysteries of the spiritual life.

By way of summary—Let the subjects in the curriculum be selected with reference to the job to be done and to the knowledge and capacity of the teachers. Employ only teachers who have sounded the depths of the spiritual life and who are at home in some area of human scholarship. Abandon the formal lecture and other methods of spoon-feeding in the classroom and substitute the project, the problem, the seminar, the case, the clinic. Select the students on the basis of quality and not quantity and grant them large freedom in their great adventure—a freedom

that will allow prophets to emerge if the prophetic gift is within them. And remember always that for the full development of the spirit of adventure there must be rich and multitudinous contacts—human and divine.

## INSURING THE FUTURE

ALFRED WILLIAMS ANTHONY

It is an interesting and important question, How far shall the future be left to take care of itself? The question may be put in a variety of ways: Shall each generation be responsible for its own welfare and its own work? Shall any one generation seek to pile up an accumulation of benefits which may be carried over unto coming generations? Should children begin where the parents began, or where the parents left off, or somewhere between the parents' beginning and ending? Should society inherit lasting benefits from past ages? Are endowments justifiable? Is it indeed possible to push into the future anything which shall be permanent? How long is "the future"—is it ten years, or one hundred years, or a thousand years?

### *The Long Look Ahead Reverted*

It is easier to look ahead by looking backward. No far-visioned seer has yet appeared able to reveal the distant future. Right was the patriot who judged of the future by the past.

Without attempting "to argue the case," I venture here to set down a few plain conclusions, respecting these questions, which seem to sum up the practical wisdom of to-day as drawn from experiences of the past.

1. Practically all parents believe in giving their children a better start in life than they themselves have had.

So far as property is concerned, practically all parents wish to leave something—generally as much as possible—to their descendants, at least their children, and usually as far as to their grandchildren.

2. In the field of charity [including now (a) the care of persons in physical distress, the sick, the very young, the aged, and



those who are in pain and destitution; (b) education, in all of its forms; and (c) the means of recreation and culture, such as parks, music, art, museums, libraries, etc.], the conviction seems equally clear that, unless those who go before help those who come after them by saving and accumulating benefits which may survive, little or no progress can be made and even the civilization already secured will be imperiled.

Particularly is this conviction strong with respect to education. Every nation and nearly all of the people within any nation are whole-heartedly committed to the cause of education, with practical unanimity up to the secondary grades, and with a good working majority in many sections of the world up to and including the college and university.

The human race everywhere is impressed with the fact that children are young, and helpless, and needy through no fault of their own, and that adequate provision for their welfare can only be made by passing on into the future accumulated benefits, even at the cost of great present sacrifices.

Education is probably the most generally approved object of benevolence recognized among men.

3. In the field of religion great devotion and great sacrifices constantly appear. The causes are varied, humanitarian, colored by special sanctities and compelling. Countless millions of money are laid on the altars of religion annually for benefits, not present alone, but reaching far into the future also.

Yet not infrequently grave misgivings arise. These questions come up: (a) Are religious forms permanent? Is not the content of religious faith changing? and are not the organizations which serve religious causes unstable, sometimes being abandoned for a better, often being altered by improvements, and more recently being combined in various consolidations? (b) Are not "lost causes" perpetuated, and causes which should be recognized as lost kept alive, by the artificial stimulus of a past benevolence already bereft of a continuing vitality? Should a dead past keep dead issues in the saddle?

Religion is not losing its hold on men. Only the forms in which religion has become embodied—the verbal forms and the organized forms—are challenged; and, because of this challenge,



some men hesitate to do for real religion that which is in their hearts lest, seeking so to do, they sterilize faith and petrify form and by a small wisdom to-day prevent a larger wisdom to-morrow having a free exercise.

But the needs of religion are continuing and are growing. They are as broad and as big as are the needs of humanity and the purposes of God. The way to give, without doing harm, is to remove "the blight of the dead hand," to allow future religionists to decide the terminology and the use of instruments for doing the real religious service of future days. Wisdom and consecration become larger and purer through successive generations. Men who come after us will need our funds and endowments but should be left free to exercise their own spiritual discernment in converting our material benefits into the service of religion adapted to the future days.

#### *How to Give to the Future*

There are at least five easy and relatively simple ways by which a man may project his benevolence into the future so that it may keep on doing good long after he himself has ceased to be active.

1. He may give money or property directly to the institution or the object to be benefited. If the gift is consumed in actual current work, yet he may well believe that the institution by so much becomes stronger, more efficient and thereby better able to itself continue onward into the future. By giving health to an organization he helps perpetuate the organization.

2. He may make the institution a trustee of funds, which shall be kept intact, unimpaired, the income only to be consumed. This is a very common way of setting up permanent funds, or endowments for institutions.

But this is not always the wisest course to pursue. An institution which specializes in education, in religious service, or in the ministry of charity is not so well qualified, ordinarily, to administer trust funds, investing, re-investing and safeguarding their continuance, as is another institution which specializes exclusively in financial affairs, such as a trust company, or a bank which has fiduciary powers. This fact is being recognized to-day

as never before. The bitter experience of some institutions, through losses, which need not have been sustained, has been the teacher.

3. He may place funds, designed to be permanent, the income only of which may be consumed, in the custody of a qualified trust company in his own community, with directions how the principal shall be cared for and to what organization or object the income shall be paid, with control as minute and as explicit as he may wish to make it. This will entail the writing of a carefully drawn trust agreement in which all of his purposes and intentions are clearly set forth. This he may make "a living trust," to take effect while he is alive, as soon as he turns over his donation to the trustee, or at some specified later time.

He may make use of the Uniform Trust for Public Uses, a trust agreement already drawn, under the sanction and approval of a very large number of educational and religious organizations. This document which makes provision for most of the necessities of administering trust funds, including wisely conceived plans for modifying his directions, in case at some future date they become incapable of exact compliance, because of changed conditions, so as to conform as nearly as may be to his original purposes and what would probably be his wish, if he were still living. A few written words, applicable to the specific thing in mind, makes this document his own. When this document shall have been adopted, as it is expected to be, by banks and trust companies all over the country, then every man will have near at hand, probably in his own community, a standard, comprehensive, and well-understood instrument ready for his use.

4. A man may defer action until the time of his death, writing into a will, provisions which are to take effect in the settlement of his estate. Then the bequests which he makes may be direct unto the beneficiaries, which he has chosen, or in trust to trustees, under the Uniform Trust for Public Uses, or otherwise, as he may decide and direct, with such detailed directions as he may choose to dictate.

But no man should defer making his will. If plans and purposes change, a new will may be written, or codicils be added. A will which is distinctly regarded as temporary is better than no

will. All a man need to do is to express his intentions as he has them at a given time; as new wisdom, or added light, or changed purposes come, then a new will may be written.

5. A man may insure his life in favor of his church, his missionary society, his college, or any other benefaction which he may elect. In this case he may have a policy written which will carry his funds direct to the beneficiary named, or to a trustee with any trust provisions which he may wish to make.

Insurance policies, as now provided, are flexible and capable of serving almost any purpose which a man may entertain. The distinctive feature about them is, that a man may make large gifts to an object of his choice by laying aside small regular payments, annually, semi-annually, or quarterly, as the case may be, and that even his death will not defeat his purposes, or the size of them, and at death the full amount becomes almost immediately available in cash.

There are more than one hundred and fifty thousand writers of life insurance throughout this company, all of them skilled in giving information, most of them men of high character, engaged in what they regard almost as a holy calling, protecting the future of widows and children and of worthy objects.

### *Facilities for Doing Good*

It is not hard to do good with one's means, if one so desires. The instruments are at hand. Ways have been thought out, even unusual needs have been anticipated.

Information may be had for the asking. Any educational institution will welcome correspondence. Any missionary board or church organization will send its literature, or answer inquiries. Any charitable organization stands ready to render assistance. Most trust companies and banks may be turned to for information and advice. Likewise insurance companies and their representatives will respond to any call. If it be objected that these various groups will tell chiefly of their own work and their own interests, yet it must be borne in mind that such work and such interests have value in the formation of final judgments and decisions.

The Federal Council of the Churches of Christ in America has a committee, the Committee on Financial and Fiduciary

Matters, at 105 East 22nd St., New York City, which will be glad to give information and distribute its literature, quite a body of which has already appeared, and more of which is in the making. This committee will furnish the exact legal title of any religious or educational organization to lawyers and others who draw wills and trust agreements, and will cooperate with any one contemplating the final disposition of property in the interests of human welfare. The committee itself "has no axe to grind," no ulterior purposes. Its distinctive aim is—and its existence is justified by this aim—wisely, generously, and impartially to help men apply the principles of Christian stewardship in making provision for future benefits to worthy causes.

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## LIFE INSURANCE AND ITS RELATION TO THE PROBLEMS OF CHRISTIAN EDUCATION

EVERETT M. ENSIGN

EXECUTIVE SECRETARY, THE NATIONAL ASSOCIATION OF  
LIFE UNDERWRITERS

So little has been accomplished in the past in the way of assisting the financial problems of charitable, educational and religious institutions by means of life insurance that observations concerning the matter must largely hinge on the possibilities existing rather than on a review of past achievements.

Naturally, the first phase of this subject to which attention turns is as to whether or not an actual need exists. To the casual observer unfamiliar with the intimate aspects of church and college affairs it may seem that such institutions are well financed. The edifices are generally impressive and more frequently than not located in the most desirable sections of their respective localities where land is the most valuable.

But because of vital interests not manifest in brick and stone, these appearances are misleading. Human minds and human souls do not get on the tax lists. The needs of men and women and young people securing an education are constantly increasing, both because population increases and because knowledge

and culture are constantly advancing and human relations the world over are becoming more intimate. All available statistics prove that financial needs do exist in the various activities of our religious and educational organizations, and exist to a larger and more poignant extent than in any other institutions of which we have knowledge.

The part which life insurance may play in the financial affairs of charitable, educational and religious institutions is just beginning to dawn upon a few pioneers who have really given the matter serious consideration. Life insurance is practically the only vehicle which makes benefactions "possible, adequate and certain." One of the great advantages is the fact that there is comparatively no chance of a contest or a delay in settlement. A life insurance policy is a contract and the proceeds of the policy are paid in exact accordance with the contract, which means that the policy is paid directly to the nominated beneficiary. Of more than a little importance, too, is the fact that it is paid promptly. While years ago no stress was placed upon this point, to-day many of the large life insurance companies take a peculiar pride in the prompt settlement of all claims, and one of the larger companies, in its literature, points proudly to the fact that the average policy is paid within twenty-four hours after the necessary proof of death is received at its home office.

A bequest in the form of a life insurance policy may be paid in a lump sum, if desired, or according to the will of the donor, it may be paid in regular installments.

In endowing educational institutions there are several plans which have been used to good advantage. One, of course, embraces the idea of an endowment through graduating classes by means of life insurance, either on a few lives with premiums paid from a fund contributed by the many, or by policies small individually but considerable in the aggregate, taken out upon the lives of each member of the class and the premiums individually assumed.

Another angle of the subject has strictly to do with educational policies—that is where the student takes a policy on his own life and uses it for a loan to provide a fund for his own education or where the student's parents or relatives have made provision

for a policy to mature at a certain period and thus have a fund available for the student's education.

Probably the most interesting and successful method of endowing a religious, educational or charitable institution is by means of straight bequest life insurance. This means the issuing of a policy on the life of the insured, the payment of which after death is made to the religious, educational or charitable institution which is named in the policy. Such a policy may, of course, be varied so as to benefit widow, or child, or other person, during life, and the principal ultimately go to the institution named.

Those who have even a limited experience in matters of this character are well aware of the frequent delays and shrinkage when bequests are made out of a general or complicated estate. All this is avoided in life insurance because no expenses in costs or fees and no financial processes are at all necessary to make the bequest immediately available.

Moreover, a life insurance bequest is a comparatively easy method for the donor to contribute to the support of any worthy institution. This is particularly obvious because the benefaction is actually created out of present earned income, and is not deducted from capital. This being so, it is quite possible for the average person to arrange for benefactions which originally would be beyond his reach. A bequest of \$10,000 or more could be made to an institution through a life insurance policy, by a person of limited financial ability, for the donor would simply pay the comparatively small amounts annually, semi-annually or quarterly, on the premium charges of his policy. Such an individual would find it absolutely impossible to donate in a lump sum out of his capital, an amount at all comparable to the face value of the policy when it matured.

Bequests made by means of a life insurance policy are singularly free from contests and litigation. Heirs, relatives, near or distant, need not concern themselves, and it would avail them little if they did, to become at all interested in a policy maturing as a benefaction to a charitable, educational or religious institution. The life insurance policy is a contract entered into during the donor's life time and the company can do nothing but pay the claim exactly as is stipulated in the contract.



A bequest, by means of life insurance, does not in any way interfere with any laws as to the descent of property. Furthermore, a life insurance bequest is not affected even by setting aside the donor's will.

All in all, any man or any woman so inclined who wishes to provide an endowment or bequest for charitable, educational or religious institutions will, upon investigation, find that life insurance provides the easiest and most satisfactory method of benefaction.

Indeed, as an appreciation of life insurance in this respect we have to turn to the *Encyclopedia Britannica* which says in part, "Life insurance has done more than all the gifts of impulsive charity to foster a sense of human brotherhood and of common interests. It is impossible to conceive of our civilization in its full vigor and progressive power without its principle, which unites the fundamental law of practical economy that he best serves humanity who best serves himself, with the Golden Rule of religion, 'Bear ye one another's burdens.' "

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"The existence of this human spirit, which religious-minded people call the soul, is an undeniable fact alike in science and religion, entirely apart from the theological question of the origin of the soul and of its immortality. It is a fact that every government has to reckon with, whether it be Russia or the United States, that human government is not a government of machines only, but of minds and spirits. Since this is true, religion plays a necessary part in their training and non-sectarian religion should have a place in their education, a place no less vital than that of the teaching of the laws of nature. Neither religion nor science in exclusion one of the other will control the future, but a simplified religion and a reverent science must unite to form a single dominating force."—*Henry Fairfield Osborne.*



## EDUCATION AND THE WORLD

HENRY H. SWEETS\*

Education is the ruling passion of the world to-day. A close study of the situation in China, Japan and Korea and a less critical study of education in the Malay States, Ceylon, Egypt, Palestine, Syria, Turkey, Greece, Italy, Switzerland, France and England gives convincing proof that this is literally true.

The real source of this desire for education in the Near East and the Orient can readily be traced to the Christian missions and missionaries. For a hundred years these men and women have been bringing light to the minds and new purpose to the hearts of the people of these lands. Schools, colleges, universities and hospitals have been erected, equipped and staffed.

In the work of education, these pioneers sought to develop the spiritual and moral life as well as the intellectual and physical. They held before the students high ideals and personal loyalty to Jesus Christ. They endeavored to teach them, not only to think, but to think straight; not only to live, but to live right. Old ideas of education have changed and the power of western learning and modern methods of training have been recognized by individuals and by governments.

The passion for education was greatly quickened by the World War, which made use of all the results of the sciences and of every talent which education had developed and gave rapid promotion to all whose abilities had been developed in school and college. It has been fanned to greater intensity in many nations because of the influx of other nationals, which has made the economic and the social conditions so acute. The Japanese have come by thousands into Korea, the Russians and Japanese into China, the Chinese and Indians into the Malay States and Ceylon, the Jews into Palestine, the Armenians into Syria and Greece, and the Turks and Greeks have by the terms of the Treaty of Lausanne returned each to the land of their birth.

\* Dr. Sweets recently returned from nine months' travel in the Orient on behalf of Christian education.

Governments now have taken up this work in earnest. Systems of education are being revised. New laws are going on the statute books. Modern standards of education are being adopted. Buildings are being erected and enlarged, equipment is being added, new sources of revenue are being sought, frantic efforts are being put forth to secure capable teachers and all institutions of learning are full to overflowing.

In the Orient the physical and social sciences are in the ascendency and the languages are somewhat neglected. This is now causing a great outcry in China where the charge is made that foreign influence has tended to minimize the value of Chinese language and culture. The chief cause of the apparent neglect, however, lies in the demand of the students for more and yet more science. In Syria and Turkey the condition is just the reverse. These students live at the cross-roads. They desire to enter the marts of trade. They each want to speak from three to seven languages and the institutions are charged with neglecting the sciences.

In many countries parents have become so convinced that education is the panacea for all the family, civil and political ills, that they have sold their little homes and farms and have invested their all in the education of their boys in the hope that they will be fitted for positions of honor and authority and will be financially able to care for them more adequately in their old age. Sometimes the results of the rapidly expanding education provided by the governments have been disappointing. Students have returned home with indistinct ideals, with improper training and with the old idea that the scholar is in a class set apart and should not degrade himself by work. Parents whose fond hopes have been blasted and whose worldly possessions are now gone are driven to despair as they see their sons, on whom they have spent their all, useless and helpless. Serious efforts are being made to remedy this condition.

In some countries designing agitators have secured access to the student groups. In every land are evidences of what is called a "Youth Movement." The rather prevalent idea that this is a spontaneous uprising of young students can easily be refuted in each country. There is no doubt that students are

alive to-day. Manifestoes, strikes and demonstrations abundantly testify to this. But much of this is initiated, stimulated and guided by faculty or outside influences. "Experts" and "investigators" have learned that the best way to exploit their theories and propagate their ideas is in the field of education and of literature. On every hand the strategy of intellectual leadership is recognized and oftentimes adroitly employed.

That students are giving more thought to the social sciences and becoming more interested in finding the true way of life is a cause of rejoicing and of hope. But the persistent efforts to rush them to hasty conclusions and to premature action are unwise and dangerous to the students themselves and to the social order. Woodrow Wilson uttered a great truth when he said, "You can not make a philosopher out of a sophomore"—and the danger lies in the fact that the sophomore does not comprehend this fact.

No sane man would want to curb the enthusiasm and energy of youth rightly directed. Every man with a heart regrets to see youth exploited and, with little knowledge to guide and little character to sustain, diverted from their studies, made restive under any kind of moral, social or legal restraint and guided into courses of action that are unprofitable or positively harmful.

Dr. Robert E. Speer has well said, "We do not need a youth movement. What we need is a truth movement." Neither youth nor old age has a monopoly on truth, and the quest for truth is going to be most truly rewarded when youth and older age together seek it. Youth needs the experience of age. Age needs the energy and enthusiasm of youth. The efforts being made all over the world to array the one against the other are unwise and harmful.

There are some awful problems to be faced in all the world. Many of these are calling loudly for serious thought and for heroic action. Study alone will not bring relief. Action without knowledge and conscience, however heroic, may bring chaos and ruin. A coordination of the whole man and sympathetic cooperation of men of all ages and ranks is demanded. The governor of Chiuiang Province in China said, "We are suffering many things of some of our students who have gone abroad to

study. They are like a man who found a great encyclopedia, read an article here and one there and one yonder, closed the book and thought he knew it all. They have learned a few things, and it sometimes seems like most of this is about militarism and war, and have come back to take the leadership in lines of which they know very little."

It is wise to take counsel of our hopes, not of our fears. There is good reason for this to-day. Old ideas are giving way to new. There is an increasing demand among students for justice and for liberty. The spirit of service, taught and lived by Him "who came not to be ministered unto, but to minister and to give His life a ransom for many" is increasingly finding a place in the hearts of men and women in all nations. Seeds of truth are being sown in the minds of students that will bring forth a harvest of character and useful lives. It takes time to build a character and to shape a civilization. Railroads can be built, canals dug and armies assembled in a few months, but to develop character and to shape civilization takes time.

The greatest need of the world is for trained teachers, of character and ability, with spiritual vision and experience. The source of this supply, as well as the future leaders of nations and of the world, are in the schools. To enlighten the minds of these students, give them a vision of God, to stimulate them to discover His plan for them and for the world is the supreme task of the age. The governments need the help of the church, and in many lands this need is clearly recognized. There is a loud clear call for Christian statesmen with patience, sympathy, understanding, confidence and hope. The influence of men like Dr. Paul Monroe, who is a recognized authority on education, and who has clearly called the attention of the educational authorities of the Near East and of the Orient to the need for church and independent institutions that will develop the spiritual life of the student and help inspire and guide the government institutions is beginning to be manifest. As in America, the educational work of the church, in practically all lands, is not antagonistic, but supplementary to that of the various governments.

No one can visit these countries, confer with the educational authorities of both mission and government, see the earnestness

of the student bodies, and note the restlessness of the people and the surgings of the nations, without a growing appreciation of the power of education and the earnest prayer that the voice of wisdom, the still small voice of conscience and of the Spirit of God may reach the ear and move the heart and guide the energies of the youth who will make or mar the world.

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## REPORT OF THE FINDINGS COMMITTEE OF THE THIRD REYNOLDA CONFERENCE

WILLIAM A. HARPER

The Findings Committee expresses the conviction that the open and frank presentation of the various views and attitudes respecting any problem is a promising method not only of mutual understanding, but of ultimate solution. The Reynolda Conference idea we regard as a major achievement in religious educational statesmanship.

We are agreed that no more compelling problem challenges the Christian statesmen of the world to-day than religious education. While our general theme has been "Religious Education in America," we have had the world-view ever before us, recognizing the inseparable relationship that Christian character building everywhere must sustain toward the political state. Loyal to the principle of the separation of church and state, we deny that the state in its educational functions can present only a Godless view of men and of the social order. Christian public school teachers are positive character builders in our national life.

The Week-Day School of Religious Education and the Daily Vacation Bible School are increasingly serviceable. These extensions in the field of religious instruction should be integrated with the regular teaching programs of the Sunday school. We congratulate the International Lesson Committee on its decision to produce such an integrated curriculum, and urge local churches everywhere to develop a program of religious education both within and without the Sunday school.

We rejoice in the revision of the curriculum now under way. This conference conceives the curriculum as including all the agencies, methods and materials by which changes in the direction of the fruition of Christian character are achieved in the lives of pupils. Interpreted as a growing process of spiritual becoming, the religious education program should cover the entire life experience, and aspire to Christianize every realm—particularly the home, the church, the school, industry, government, and leisure. Preaching of the Gospel is fundamental, but the working out of concrete projects in its practical application to these six institutions of the modern world is essential.

Recognizing the inestimable value of the Bible as the chief source material for religious education, we hold that the fountain source for fruitful living must be the experience of the learner himself. Not only actual personal experience in meeting daily situations but through constructive imagination a broader field for character motivation may be opened drawing upon history, literature, travel, etc., for teaching material that affords training of judgment for purposive control of conduct. Unparalleled results await the creative and resourceful teacher.

The almost bewildering number of agencies, denominational, interdenominational and non-denominational, engaged in the field of religious education has sprung from a widely felt need and sincere desire to supply it. But the multiplication of agencies has complicated the situation and handicapped even the best effort because of over-organization, duplication of work, heavy and needless overhead expenses, and inefficiency. Active measures of cooperation and correlation of these overlapping agencies has been begun, looking to their ultimate integration. This goal is to be approached by gradual processes. It should and will conserve every good we now possess, eliminate weaknesses, consolidate interests, and so harmonize the various agencies that a unified impact may be made on the religious thinking and life of our time.

Firmly convinced of the absolute necessity of this integration, we are equally certain that the success or failure of this procedure rests with the local churches. The general agencies of the church desire to render all possible assistance, but the initiative



and perseverance in putting the undertaking through are theirs. The work will require patience, caution and unselfish devotion on the part of all.

We respectfully suggest that Dr. D. Clay Lilly take up with the Institute of Social and Religious Research or some similar research agency the propriety of an inquiry into the whole field of the integration of religious educational agencies, and at least an exhaustive study of the overhead expense of the duplicating agencies, with definite recommendations for their integration. We would also express our sincere appreciation of the splendid work now being done by the various research organizations in our field and hope the practice will become more general and the methods more effective. Research is a primary need in religious education at this time.

Finally, the conference has maintained in all its discussions the concept of religious education as the process by which we learn to live with and for each other and unto God as revealed in Jesus Christ and interpreted by the Holy Spirit. In this view of religious education, the conference is convinced, place is found both for evangelism and for Christian nurture and training.

*Reynolda, N. C.*

*June 24, 1926*

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Interesting sidelights on what "Youth" thinks may be derived from the selection of heroes by groups of young people. Jesus Christ and Napoleon were placed at the head of the list selected by the boys and young men of fifty countries as "the greatest characters in history," in response to a questionnaire circulated by the Young Men's Christian Association. The school children of the world in a competition for a series of prizes established by Mr. Clement M. Biddle, of New York, recently closed, placed the name of Louis Pasteur at the top of their list of world heroes. Others chosen in order of their respective rank were: Lincoln, Columbus, Washington, Franklin, Wilson, Florence Nightingale, Joan of Arc, Gutenberg, Livingstone and Stephenson.



**THE EAGLESMERE ASSOCIATION CONFERENCE****GILBERT LOVELL AND KATHERINE CONDON FOSTER**

Report of the representatives of the University Committee of the Council of Church Boards of Education and of the Federated Student Committee.

Another joint conference of the Associations has been held, with reasonable success. Those who may oppose such a scheme must reckon with certain facts revealed at Eaglesmere. The only morning that the conference as a whole voted to change the usual order was after Dr. Swift had given her clear and sane talk on sex relations. The delegates then unanimously called for the omission of the next item on the customary order and for a continuance of the forum under Dr. Swift. Thus Dr. Swift gloriously held sway for three hours with incalculable value to all. Another fact was the healthy interaction of the two sexes in various group discussions. A third was the forming of friendships in an atmosphere that made for richness of intercourse and breadth of understanding.

The new method of representation is vastly superior to the old. From the time we arrived until we left, we were made an integral part of the conference. We were introduced on the opening night as naturally as other leaders; each one of us led a discussion group; with Dr. Fleming we were given full charge of the church group when the delegates divided into interest groups; and on each Sunday one of us led the church service. We were entirely at home throughout the conference. So far as we know, no apology had to be made for our presence and we ourselves had no occasion to feel on the defensive. Doubtless, all the delegates realized that we two represented the church, though possibly few knew to which denomination either belonged. It is significant of the interest the delegates felt in the questions relating to the church that the church group was the third largest with only seven or eight less than the next larger group. While we made no attempt to seek the members of our respective denominations, they, as well as all others, were quite

free to consult us either individually or in small groups. This was done. We heartily endorse this plan of representation and hope that it will be tried again.

Having accepted the request of the National Student Council Middle Atlantic Divisional Committees that but two official representatives of church boards and societies should be sent to Eaglesmere this year, there was the fullest possible cooperation extended by the various organizations which were represented. This relieved the sense of overwhelming responsibility with which we anticipated the conference and encouraged the utmost helpfulness among all other conference "leaders," whose experience logically related them to the interests of the church. For all of this we cannot express too deep an appreciation.

The Home and Foreign Missionary Societies may well ask for lists of prospective candidates, but in this respect we confess to deficiency. It was not typical of Eaglesmere that impulsive life decisions were made, nor was there a lively renewal of old pledges to enter definite fields of service. Rather, it was a place of self-examination in the light of increased understanding of Christ's way and purpose of life.

May we recommend to each Board and Society represented at Eaglesmere through the University and Federated Committees that the effect of the conference be judged by the interests and activities of students this next college year. Further, we hope that your traveling secretaries will endeavor to know personally each of the students from your churches who were present at this conference.

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"Civilization must hit on all four cylinders—the school, the church, literature and the arts, and the public press—if we are going to preserve ourselves from the rising tide of vulgarity which has engulfed every department of life."—*Channing Pollock*.

## FINDINGS OF THE CHURCH STUDY GROUP AT THE ESTES PARK CONFERENCE

JOHN CASTEEL

STUDENT CHAIRMAN

How can the church express the religion of the individual Christian? That was the problem at which the church group of the Estes Park Association student conference finally arrived, and which they left in a large part unanswered, with the feeling that it could only be answered by the experiment and the experience of life itself. The research group began with placing before themselves problems like these: The function and form of worship in the church; cooperation between denominations; the part of the church in social reformation; the new church, its membership, function and organization.

There was general agreement that at present the worship of the church—the Protestant church—was lacking in beauty and dignity. The present-day sermon was considered too passive to have a real prophetic or teaching value and yet too commonplace to be considered a part of the worship atmosphere itself. Most of the group agreed with the statement of Heywood Broun that they wanted “a liturgical service with a heretical sermon.”

The denominational situation drew the greater part of the group's attention. After questioning Bishop Birney of the Methodist Episcopal Church as to denominational activities in the foreign missions field, the group raised the question of what would become of denominational doctrines when unity was finally achieved. This led them to attempt to draw up a basis of membership for the new church, but after putting down as the first tenet “Belief in Jesus” they were unable to decide even what the content of that phrase might mean, and left the problem unsettled.

Failing in an attempt to unite the churches by creed, the group decided that the most feasible step was to unite on the basis of the needs of communities. The various social programs of denominational lines might become as divisive factors in a community as the creedal factors had once been. At the same

time, union of the community life through official activity on the part of the churches was to be preferred to unity outside of the churches, for the sake of maintaining the community interest in the church. The rural community churches and the denominational work on university campuses were discussed from this viewpoint. It was strongly felt by some of the group that the building of independent foundation buildings, and social centers by the denominations only intrenched more deeply the denominational spirit, and while it ministered to students within the fold of denominations, it repelled many who were on the borderline.

When the group finally turned to the relation of the church to social reformation, they talked, not about social creeds or the position of the church on war and race, but rather about how an individual holding certain views on the great social questions of the day could really express those views through the church. The conservativeness of some ministers, and of some congregations as well, was thought to be the cause of the uncertainty of the church's position on important issues. And finally the students said of themselves that students for the most part were too much inclined to take a religious vacation when they went to college, rather than putting their lives into the church to leaven the lump with the idealism that youth professes to have.

The editing committee of the group, in drawing up their report from the group to the conference, said these things in summary:

1. Students do not know what they want the church to do for them; they are not sure whether it should furnish a center of corporate worship, or a stump speaker for social reform.
2. If they did know what they wanted, they do not know enough about the possibilities of the church to make it do what they want it to.
3. They are not willing to accept the responsibilities concomitant with the task they have set for the church.

And the feeling of the group was finally: Why should these three criticisms be limited to students alone?

## THE BOARDS' EXCHANGE

### *The Pull All Together*

The Conference on Promotional Work in the Churches held at the International House, New York City, on June 11, was attended by thirty-five representatives of important organizations invited to participate by the Federal Council of Churches. The papers presented were of exceptional value, excerpts from which it is our privilege to present below:

The efforts put forth at the time of the Interchurch World Movement, without question, to judge from the tables, stimulated individual participation in the financial work of the churches in benevolence. The study of the ups and downs of giving in all communions indicates that productive promotion depends in its last analysis on its success with the every-member idea and its ability to put into operation the every-member plan.

In the Presbyterian Church we have half a million people who give nothing to our denominational benevolences. One cent a day per year from this group would add nearly two million dollars income, or about 20 per cent. We have three-quarters of a million members who give purely on a conventional basis, when they happen to be at church, what they happen to have in their small change pocket. It is probable that the same situation is found in other communions. About 30 per cent of Presbyterian Church membership carries the bulk of the financial obligations of the denomination and gives "as unto the Lord," with thoughtfulness, in loyalty and with the sense of stewardship.

A study of the tabulations indicates almost instantaneous results in benevolences were achieved at the start of the also note that these results were not evanescent. In many cases not only has the higher level of response been maintained, but it has been improved. Have we not lost greatly in not having had among our Protestant bodies a united impact upon the local community, instead of isolated de-Interchurch period in nearly all of our communions. We nominational appeals at various times?

The Methodist Episcopal Board of Foreign Missions is asking the Institute of Social and Religious Research if it cannot make a scientific study of the reasons for the indifference of the 70 per cent, who allow their fellow church members—30 per cent—to carry almost the whole benevolent program.

A discussion of the effectiveness of printer's ink in building up support for the church stressed the fact that this is determined at two points—the point of production and the point of distribution. Much publicity material is absolutely a waste, because it is not attractive enough to insure a reading. People nowadays do not think they have time to read much literature, and pictures, graphs, charts, etc., must be utilized to get the message over quickly. But assuming that the material is good, we have the problem of getting it into the hands of the people and persuading them to read it. It was agreed that ministers must be awakened to an appreciation of the value of the printed page and the fundamental principles of advertising and publicity as channels for the Christian message.

#### *Abreast of the Times*

Dr Warren F. Sheldon, University Secretary of the Board of Education of the Methodist Episcopal Church, has been doing a fine piece of work in sending out a series of letters to the university workers affiliated with his Board, calling attention to books and articles dealing with college and university problems. Our secretaries of Christian education should be educational experts as well as religious personalities of power, and Dr. Sheldon is pursuing a highly commendable policy. Knowledge is still one of the elements of power.

*The Christian Advocate* celebrated its centennial anniversary on September 9 by a complimentary dinner at one of New York's large hotels attended by several bishops and many other prominent leaders in the church, and by the publication of a beautiful Centennial Number of more than one hundred pages, profusely illustrated. The New York dailies gave generous editorial notice of the event. *The Times* said:

The *Advocate* has enough to its credit to justify its existence and to give promise of a continuing life. For one thing, an article in it led to the settlement of Oregon. An editorial in 1858 sent James M. Thoburn (afterward Bishop Thoburn) to India "upon a career of missionary statesmanship not surpassed by any in Methodist history." Another editorial started a hospital, and so on.

The supreme service of such a paper is its direct ministry to the spiritual life of individuals—not to furnish secular



news, except as Dr. Buckley, its editor for many years, said, "the cream." . . . There is a place for the religious weekly even with the immense development of the daily newspaper, and it is a hopeful sign that the representatives of the weeklies of many denominations are conferring and cooperating to the end that it may recover the place it once had and make itself more effectively felt.

The administration of the Children's Day Student Loan Fund of the Methodist Episcopal Church, which has been conducted from the office of the Board of Education in New York City for nearly sixty years, has been transferred to the new headquarters office at 740 Rush Street, Chicago. The annual Children's Day offerings amount to about \$125,000, while about the same amount is annually collected from the outstanding loans. The Loan Fund, which is by far the largest among the churches, is capitalized at a total of \$2,887,544, of which the greater part is in circulation among needy beneficiaries. The making and collecting of loans, which is a big business by itself, was reorganized and made a very important branch of the Board's work according to policies initiated by Secretary A. W. Harris in 1916.

A branch office is to be maintained in New York, with representatives of the general administration, the Epworth League, etc., on duty, but all financial matters will henceforth be handled in Chicago.

By action of the board of trustees of the University of Porto Rico, Boston University has been asked to assist in the organization of a college of business administration in that institution, of which Dean Everett W. Lord, of Boston, will act as Director.

The celebration of the sesquicentennial of the discovery of oxygen by Joseph Priestley in 1774, which was observed in Philadelphia the second week in September, had peculiar significance for Dickinson College. Dickinson has been for many years the possessor of a burning lens similar to that used by Priestley himself, and accompanying apparatus. Thomas Cooper, who accompanied Priestley to America in 1794, later became Professor of Chemistry at Dickinson College, and it was through his efforts that the college became possessor of these prized relics.



*Notable Gains in Bible Chair Endowment*

At the Annual Meeting of the Board of Christian Education of the Presbyterian Church, U. S. A., announcement was made that \$200,000 had been added to the Bible Chair Endowment of the Board by an unnamed donor. This makes a total of \$2,300,000 of productive endowment for Bible teaching in Presbyterian colleges, a gain of \$2,000,000 during the last ten years.

According to Dr. James E. Clarke, who has charge of this branch of the work, Presbyterian colleges have fifty-seven full-time professors of Bible, in addition to five others on part time.

Macalester College was voted the income on \$50,000 after having raised \$100,000 for the endowment of a Department of Religious Education. This makes four colleges aided in the same manner to establish such departments within the year. The others are Maryville College, Trinity University (Waxahachie, Texas), and Parsons College.

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*New Resolutions on Athletics of the Presbyterian  
College Union*

Presbyterian Colleges are urged to resist the tendency apparent throughout the country today, to magnify unduly the place of competitive athletics in higher education.

Athletics should always be subordinate to scholarship and should be maintained for play, for physical development and for moral training. Participation should be limited to those whose primary purpose in attending college is to secure education and to give time and effort to sport for sport's sake and not for pecuniary gain.

The misdirected zeal of the Alumni and townsmen to secure and maintain, at large expense to themselves, a winning team for the glory of the college or of the community, should be corrected by education, and by showing that in the long run such action will injure and perhaps destroy the college in its essential nature as an educational institution.

Athletic relations should be maintained only between institutions whose athletic ideals harmonize.

A campaign for \$50,000 for rebuilding the administration building of Westminster College, Salt Lake City, Utah, and for endowment, was successfully completed at the Commencement season. The growing interest of Salt Lake City in the college has been demonstrated by an aggregate subscription of \$50,000 from its citizens during a period of business inactivity, in a month when \$275,000 was solicited for other purposes. This evidence of appreciation should encourage the friends elsewhere who have given generously in the past.

### *Surveys*

The United Lutheran Board of Education has employed Doctors Robert J. Leonard and E. S. Evenden, of the Department of College Administration, Columbia University, to make a comprehensive survey of all the educational institutions affiliated with that Board except the theological schools.

The Board of Education of the Disciples of Christ plans to issue in book form a report of the college surveys made for it by Dr. Floyd W. Reeves, of the University of Kentucky. There will be included statistical data on some twelve or fifteen institutions, located for the most part in the Middle West and Southwest.

### *Education at the Front in the United Presbyterian Program*

Dr. John E. Bradford used to good advantage the data he so painstakingly gathered from his colleagues for the President's Address at the Annual Meeting of the Council in 1925, when presenting the case of his own Board at the General Assembly last May. Dr. Bradford said, among other things:

A survey made a year ago showed that while seven denominations reporting for 1924 indicated an increase of 173 per cent in direct grants to their colleges, over those for 1914, the United Presbyterian Board showed but a gain of 31 per cent for the same period. From the foregoing it appears:

That the educational policy of our church, as committed to the Board of Education, while at first narrow, has been gradually expanding to meet new problems and needs.

That it is more than forty years since this policy was limited to aiding a relatively few needy students preparing for the ministry or for missionary service.

That for thirty-three years the church through the Board of Education has, by annual Assembly authorization, made grants of funds received from the general budget to meet the budget expenses of our colleges.

That several Assemblies have, during the intervening years, declared in favor of an increased participation by our colleges in the general budget.

That our church has failed to keep pace with the advance made by other churches in the matter of direct support of her colleges through her Board of Education.

That the plan proposed by the Board and the grant made by the General Council, after a careful survey and deliberate consideration, was in accordance with the action taken by the last General Assembly—

Therefore, the action of the General Council has the support of long-continued precedent, the sanction of numerous Assembly deliverances, and the authorization of the last General Assembly. Moreover, the wisdom of this action is confirmed by the practices of other churches and example of the state.

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Attention was called in our June issue to the ideals and aspirations of "Youth" as voiced in "The World Call." Similar space has been afforded them in many sister publications—"The International Journal of Religious Education," "The Congregationalist," "The Christian Advocate," "The American Friend," "The Christian Century," "The Presbyterian Advance" and many others.

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#### From a Subscriber:

"I should like to express my appreciation of the little magazine, CHRISTIAN EDUCATION. It is a mighty fine thing and has often been a knotted club with which I have slain the ignorant enemies of better ideals in education."

## CAMPAIGN NOTES

Boston University is seeking to raise its total endowment to \$75,000,000; the Schools of Business Administration and Religious Education and Social Service are each in a campaign for \$200,000.

The American University, Washington, D. C., which has been recently reorganized, is asking an endowment of \$6,000,000. Gamma Theological Seminary, Hamline University and Mount Union College are in campaigns for \$500,000, \$400,000 and \$2,000,000 respectively. The University of Denver announces that it has obtained \$80,000 and Dakota Wesleyan University \$650,000 in recent months.

Columbia University receives two bequests of \$500,000 each from Mrs. Annie C. Kane, who had long been interested in the institution. One of these is to constitute a permanent fund in memory of her father, William C. Schermerhorn, to be used for religious instruction; the other is an outright gift without limitation as to its use by the trustees. Tuskegee Institute received from the same estate \$50,000. The Metropolitan Museum of Art, Cooper Union, libraries and philanthropies of varied kinds were also generously remembered.

The campaign of the Phi Beta Kappa Foundation to raise \$1,000,000 to advance the cause of scholarship had netted \$335,000, according to a report published in the *New York Times*, June 15, 1926. This total includes the \$100,000 conditional bequest of the late Francis Phelps Dodge, a gift of \$100,000 from John D. Rockefeller, Jr., and a \$10,000 gift from Bernard M. Baruch.

It is announced that the total resources of the various pension funds of the Protestant churches of America now amount to \$86,000,000. The Presbyterians are at present engaged in a campaign to raise \$15,000,000 for this purpose, and others are making like plans, so that the total should go beyond the hundred million mark very shortly. As these funds now stand, the Methodists have the largest with \$18,000,000, the Baptists come next with \$13,500,000, the Disciples of Christ have \$9,125,000, the Episcopalians \$8,500,000, the Congregationalists \$5,300,000.

The Lutherans are engaged in a campaign which is planned to secure \$3,000,000 for relief of ministers in the United Lutheran Church by 1929, and \$3,000,000 for ministers in the Missouri Synod.

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## RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS, EDITOR

*Iowa State College*

For years *The Green Gander*, the humorous publication of the Iowa State College, has been on a par with many another college publication of like nature. The past year it has fallen into the hands of "Jiggs" Wolfe, a student who has been active in church affairs. Under his management the last issue of the paper was far above previous issues and care had been used to eliminate the type of humor so often seen in its columns. It was a real advance in campus morals and ideals and reflects a growing sentiment on the campus.

The Religious Meetings Committee, representing the "Y" and the churches of the community, has functioned recently in providing all college religious meetings. Notable is the growing place of freshmen meetings in the fall and the all-college meetings in the winter. President Silas Evans held the former and Professor Artman, of the University of Chicago, the latter. At Easter this committee sponsored Holy Week services each morning. These meetings drew large attendance and developed a growing interest. The evening of Good Friday they enlisted the choirs and musical societies under the direction of the music department of the college in giving Stainer's *Crucifixion* in the men's gymnasium to a capacity crowd. The effort to make a religious impress on the whole campus was notably successful.

Before Home Coming the past two years the organized fraternity houses in growing numbers have written to their alumni members that the bringing of liquor to the houses would not be

agreeable to their chapters. It has had a fine influence and produced a decided sentiment for sobriety on such occasions.

#### DISCUSSION GROUPS

Total number of groups involved, 52. Fraternity, 24. Non-Fraternity, 28.

Average attendance per group: Fraternity, 21. Non-Fraternity, 11. Average Weekly Attendance, 550.

Number of leaders used, 65. Of these 8 were students. The Faculty leaders represented 26 different departments of the College.

Topics used:

1. What should a student get out of four years of college?
2. How shall we get a constructive personality out of college?
3. Shall we vote "Yes" or "No" on the World Court?
4. What is our further responsibility to the World Court?
5. What influence should world citizenship have on community and campus citizenship?
6. How honest shall we be? (two meetings).
7. What is the fundamental essential of honorable conduct?
8. Is campus popularity worth seeking?
9. What is the right standard between men and women?
10. Are we budgeting our time?
11. What factors should determine the choice of a life work?

The same topics were used in the men's and women's groups. The leaders all met together in three different leaders' meetings under the direction of the "Y" Secretary.

The committee in charge was composed of six students (three men and three women), two faculty members and the leader of the normal training groups. Topics were chosen upon the recommendation of the groups and leaders.

The topics meeting the most favor from the groups were Nos. 9, 6, 7, 10 and 11.

The interest seemed to be highest on the religious and current issues when discussed non-technically. The work is largely the result of student initiative and strong faculty leadership.



*Ohio University*

Since Evanston, with its emphasis upon cooperative church work among the students of a college community, several inquiries have come to the student pastor relative to the organization of our work and especially our use of topics. The most recent inquiry came from a student group at Miami University, where a group of students in different churches are planning cooperative work.

Evanston is still in the air. Sunday, the 14th, one of the teams spoke at the evening services at Chauncey. The Farmers Grange at the Union Church, near New Marshfield, was responsible for the invitation for a team to speak there one Sunday evening. Another request came for a team to speak on Sunday at Trimble. The Evanston delegates are invariably glad to render this service and on each occasion a team of three has gone out. "We like to do it," is the way several of them have responded, and at New Marshfield, encouraged doubtless by the method of the conference itself, they allowed time for questions after their presentation. Three questions were asked, a gratifying response considering the unconventionality of the procedure for a Sunday evening service.

*Oregon Agricultural College*

Rev. Monroe Everett, university pastor at Oregon Agricultural College, had an interview which is one of many.

"I'm a Junior," said a young man when he stepped into the student pastor's study one evening, "and I have never been satisfied with my religious life." In the course of the conversation it developed that he had become badly confused in his thinking on religious subjects and, after a few minutes together, it became quite evident that the confusion had reached his conduct as well as his thinking. His question was this: "Is there anything in religion?" He was asked to live for a few weeks or months just as nearly as he could the way he would live if he believed every word of the Bible, and just as he would live if he knew that Jesus was a personal friend always with him. The other day this same young man came back with these words: "I have proved it. I

know now that there is a great power in religion. I know that prayer is a great power. I know that faith in Christ can change a life—I have found a Saviour." He is now a confessed Christian, active in Christian work.

### *Pittsburgh*

Dr. Kinley McMillan, minister to Presbyterian students in Pittsburgh institutions, writes: "I have visited six fraternities this month. This makes forty-two fraternities that I have visited this year. By visiting I mean that I have been in the fraternity house at least twice and in some cases three times. On one of these occasions I have taken dinner with the boys and upon invitation have spoken to them upon the necessity of maintaining religion while in college. I have had a very fine reception, without exception. I count this one of the best services I have been able to render this year.

"During the Easter vacation a group of Chinese students came out to our home, bringing the materials for a Chinese dinner, which they prepared and we all ate. These Chinese students are picked government students. They will have a large influence in China. We are seeing to it that, while here, they come under Christian influence and have Christian friends. They appreciate it. Some of them are in my Sunday class. I see them in their rooms and in my home. Because of that party the Philippiques are to have one. So we are in for another dinner of unusual menu. I wish you might be present."

### *University of West Virginia*

A Students' Religious Work Council is being organized at West Virginia, with nine churches and the Christian Associations cooperating. A "Life Forum" was held in the spring and a church team, representing the boards of education of the various churches, visited the campus as leaders. Saturday evening at a banquet of 180 students, a Catholic priest, a Jewish rabbi and the Reverend Gilbert Lovell of the Presbyterian Board were the speakers. The local churches gave up their pulpits to the visitors who also conducted the student Bible classes. Social gather-

ings and conferences were held by individual groups. The forum closed Sunday night with a union meeting attended by over a thousand students. The meetings brought out many personal conferences with the visiting secretaries. Four new university pastors began their work last year at West Virginia.

The Catholic Church accepts her responsibility for her students. With apostolic blessings cabled from Rome by Pope Pius XI, Bishop John J. Swint, of Wheeling, formally dedicated the new Catholic student club house, Newman Hall, at the University. Bishop Swint said: "The Catholic Church looks upon its children as a sacred trust. It follows their footsteps wherever they go in order to safeguard their faith and morals." The club house is a three story brick structure of beautiful design, fire-proof in construction, and cost \$75,000. It is situated opposite the campus and has a chapel, social rooms, dormitory and refectory, and is being largely used by the 180 Catholic students in the University.

#### *Colorado School of Mines*

The fire which destroys chaff and tempers steel has been at work in connection with the activities of the Mines Christian Association during the past year. Organized opposition developed—the last stand, perhaps, against a new day. The students connected with the Association found themselves under pressure of adverse campus sentiment, the like of which the secretary had never seen before in fifteen years of student work.

Though some weakened, most of the cabinet boys have stuck by the ship until their courage and perseverance have been rewarded by a reaction which has again placed the organization in a favorable light on the campus. The net result is that we now have a small group of respected men who are whole-heartedly committed to helping along the work, and who understand as none have before what that work is, and why it is indispensable to the campus. And the campus has begun to believe that there must be something in what the cabinet stands for, since the fellows have sacrificed so much to stand by it.

*From a Student Editorial*

Dr. M. Willard Lampe, General Director of the Department of University Work, Presbyterian Board of Christian Education, brought to James Millikin religious talks without a ministerial attitude or salesmanship methods.

"One reason why the college student finds himself so vague on every question of religion is that a minister can talk about everything under the shining sun in straight English in a pleasing conversational tone until he gets to the subject of his vocation—then he strikes an attitude, tampers with his voice and speaks eloquently in another language.

"People can talk about music, poetry, literature, in simple terms of honest appreciation. But the reliance of most religious enthusiasts on certain stock phrases erects a stout wall between whatever spiritual truth the minister may have to offer and the college students seeking after truth. When a student does feel something fine, he finds it impossible to fit it into the straight jacket of religious conversation and he becomes discouraged—and irreligious. 'Something there is,' says Robert Frost, 'that doesn't love a wall.' A Jesus would know better than to shut his truth behind a wall of dyed-in-the-wool words. A Jesus would know that men's souls are of finer stuff than rubber that would bounce in divine ecstasy when he raised his voice in his limited repertoire of 'washed in the blood of the lamb,' 'saved by grace,' 'divine love.' Dr. Lampe is proving that Christianity would do better without slogans and a sales talk."

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"Science and religion are the oxygen and hydrogen which, working together, create light. . . . Faith is mightier than infidelity and knowledge destroys agnosticism.

"Men do not make problems, but problems make men."—*John Timothy Stone.*

## EDUCATION

ARTHUR GUITERMAN

Mark Hopkins sat on one end of a log  
And a farm boy sat on the other.  
Mark Hopkins came as a pedagogue  
And taught as an elder brother.  
I don't care what Mark Hopkins taught,  
If his Latin was small and his Greek was naught,  
For the farmer boy he thought, thought he,  
All through lecture time and quiz,  
"The kind of a man I want to be  
Is the kind of a man Mark Hopkins is!"

Theology, languages, medicine, law,  
Are peacock feathers to deck a daw,  
If the boys who come from your splendid schools  
Are well-trained sharpers or flippant fools.  
You may boast of your age and your ivied walls,  
Your great endowments, your marble halls,  
And all your modern features—  
Your vast curriculum's scope and reach,  
The multifarious things you teach—  
But what about your teachers?

Are they men who can stand in a father's place,  
Who are paid, best paid, by the ardent face  
When boyhood gives, as boyhood can,  
Its love and faith to a fine true man?

No printed word nor spoken plea  
Can teach young hearts what men should be,  
Not all the books on all the shelves,  
But what the teachers are themselves.  
For Education is making men!  
So is it now, so was it when  
Mark Hopkins sat on one end of a log,  
And James Garfield sat on the other.

—From "The Light Guitar," copyright, 1923, by Harper & Bros.  
By permission.

## HERE AND THERE

Through the generosity of Jeremiah Smith, the Boston economist, who upon the completion of his work of reorganizing Hungary's finances, presented his two years' salary of \$100,000 to the Hungarian people, two Hungarian students will be able to study in America each year. The Government has decided to establish a "Jeremiah Smith Scholarship Fund," the proceeds to be devoted to sending two scholarship students to America annually.

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Harvard University has announced that two years of graduate study will be necessary for the degree of master of education at the Harvard Graduate School. The essentials for a doctorate degree will be correspondingly increased. The changes become effective in September, 1927.

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After two hundred and twenty-five years of "compulsory worship," the Yale Corporation, on the recommendation of the faculties and the student body, has discontinued college chapel. Other means will be used to "uphold and propagate the Christian Protestant religion" which is required by the Yale charter. Instead of what have been called congregations of "student conscripts," there will be voluntary worship, a well developed church of Christ in the university, a strong undergraduate department of religion. Voluntary chapel services will be held in a new building, when the necessary resources have been secured.

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The Rev. J. M. Artman, D.D., for seven years Professor of Religious Education at the University of Chicago, has accepted the General Secretaryship of The Religious Education Association. With his coming, Dr. L. T. Hites, who for the past year has served in the dual capacity of Editorial Secretary and Acting General Secretary, will devote all his energies to the editorial work of the Association.

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A meeting of the Joint Committee on Leadership Training, representing the Council of Church Boards of Education, the



Conference of Theological Seminaries, and the International Council of Religious Education, was held in New York on June 26, Dr. Frederick C. Eiselen, chairman, presiding. After discussion of the problems involved and the need of a more adequate program of education for Christian leadership, it was voted that the International Council of Religious Education be requested to make a study of the program of religious education in a number of selected local churches, colleges, theological seminaries and graduate schools, and that on the basis of these studies, the International Council make recommendations to the Joint Committee for the development of a program of leadership training in institutions of higher education.

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Dr. John A. Lapp, of Chicago, who is one of Indiana's numerous educational leaders, widely known as author of valuable textbooks, was elected President of the National Conference of Social Work at the fifty-third meeting of the Conference in Cleveland last June. Dr. Lapp was a member of the Federal Commission on Vocational Education appointed by President Wilson, and was the draughtsman of the Smith-Hughes Act.

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Dr. R. Ames Montgomery, President of Center College, Danville, Kentucky, has been elected President of Lane Theological Seminary, Cincinnati.

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C. Bascom Slemph is urging the establishment of a Chair of Politics at the University of Virginia, home of Jefferson, Washington, Madison and Monroe. He wants lecturers selected without regard to political views.

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It is announced that the proposed cathedral of learning of the University of Pittsburgh will be thirty-three stories high instead of the fifty-two originally planned. Final plans have been filed with the Bureau of Building Inspection, but date for beginning construction has not been indicated.

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Northwestern University is planning a new grouping system of freshmen based upon intellectual ability. Examinations in

mental alertness, mathematics, English and one foreign language will furnish the material upon which sectioning is based. By this method, it is explained, "the more brilliant students will be grouped together, and those who are somewhat lower in grade will also find their groups. The slow students will not be permitted to hold back the quicker, nor will the latter be allowed to embarrass the lower groups by running ahead of them in class. By proper groupings students will find their correct places and make headway accordingly."

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College students who borrow from loan foundations are "inherently honest," but are not trained to any careful observance of a financial obligation. This is the substance of the results obtained by the Harmon Foundation in its Division of Student Loans and reviewed in its annual report.

Since July 1, 1924, when the initial installments of \$10 were due from those who had graduated in 1923, the successful course of repayments had furnished the Foundation with conclusive evidence supporting its system of lending on business terms, with personal integrity plus a mutual or group guarantee as the basis of security rather than personal endorsement or other forms of collateral.

A hundred per cent from borrowers was not expected, the report states, nor has it been realized. Of 357 borrowers whose payments fell due only two have failed to meet their obligation. It is important to note, however, that in no case has there been a repudiation of the obligation. One discovery of repayment experience has been the fact that students, or rather college graduates as a class, appear to start out with little conception of the well-recognized practices that obtain in all business relationships. In no school where loans have become due has every borrower made such payment on, or within ten days of, its due date; and it has been observed that the colleges whose student body consists largely of those of very limited means make actually the best showing.

Educators of the old school who have feared a decrease in the study of the classics because of the tendency in institutions of higher learning to adapt their curricula to the demands of mod-

ern life will be interested in the results of an interesting study of 80 publicly controlled and 102 private universities made by Brother Giles, of the Xaverian Brothers, in cooperation with the Catholic University of America at the instigation of Dr. John J. Tigert, of the United States Bureau of Education.

The chief conclusion of this study is that the classics are functioning much more extensively in private institutions than in public ones. The greatest variations to this rule are found in the course leading to the A.B. (Liberal Arts) degree. In this course the frequencies of Latin and Greek prescribed for entrance are respectively 30 and 17 per cent higher at private institutions than in public ones; and the frequencies of Latin and Greek prescribed for graduation are respectively 37 and 29 per cent higher in private institutions.

The foreign languages most frequently required as alternate and group electives for entrance and graduation are Latin, Greek, French, German and Spanish.

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The School of Tropical Medicine of the University of Porto Rico, founded under the auspices of Columbia University, was opened with formal ceremonies on September 22. It is the first school of its kind in the American tropics.

Dr. William Darrach, dean of the medical faculty of the College of Physicians and Surgeons in New York, speaking for Columbia, pointed out that the tropical medical research work begun there more than twenty-five years ago formed a valuable asset for the new school.

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### THE WORKER'S BOOKSHELF

*State Control of Private Incorporated Institutions of Higher Education* by Dr. Lester William Bartlett. Published as one of the Teachers College Contributions to Education Series. This book answers two questions: What authority has the state in the control of private institutions of higher education? In what ways are the states exercising control? These are vital questions and the answers by Dr. Bartlett are authoritative. Bureau of Publications, Teachers College, Columbia University, New York, \$1.50.

*Points of View for College Students* by Dr. Paul Kauffman of the American University. A compilation of selections from modern authors intended as a text for college classes in English. It affords the English teacher, however, a remarkable opportunity to engage in orientation work. It is a textbook for the new era in college administration and pedagogy to which the Association of American Colleges has been committed for some years.

There are excellent quotations from Robert Louis Stevenson, Thomas Carlyle, James Harvey Robinson, Christopher Morley, Robert A. Millikan, Albert Edward Wiggam and many others. The book will be serviceable in acquainting college students with the best thought of the recent past on education, writing, literature, art, science, philosophy and social science, America and the changing world of to-day. Doubleday, Page & Co., Garden City, N. Y. \$2.00.

*Sermons of a Chemist* by Dr. Edwin E. Slosson, Director of Science Service, is a volume of nineteen brief discourses from chapel platform or pulpit during some years' service as professor and editor. That they were written by Dr. Slosson is sufficient praise. They brim with suggestiveness and have not a dull word in them. Their one central theme may be summed up in the title of one address—"The Spiritualization of Daily Life." Harcourt, Brace & Co., New York, \$2.00.

*Education for Peace—A Book of Facts and Opinions.* This book, issued by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, is a valuable compilation of effective statements from dependable sources on the causes and evils of war and the Christian plan for their elimination and replacement by friendly cooperation, patient study of perplexing situations, and the inculcation of the methods of reason, justice and international friendship. While the book was prepared with special reference to the 17,000 missionaries on the foreign field, the convenience of a handbook containing varied material gathered from many scattered sources will be appreciated by those persons interested in the problems of world-peace at home. The chapter headings are: I. Education for War or Peace?

II. Causes of War. III. Cost of War. IV. Folly of War. V. Race Distinctions. VI. Nationalism and Internationalism. VII. Civilization and Peace. VIII. Political Solutions. IX. Supremacy of Moral Forces. X. Christianity and World Peace. XI. Foreign Missions and World Peace. XII. Striking Sentences. XIII. Poetry. XIV. Educational Methods. XV. Prayers for Peace. Foreign Missions Conference of North America, 25 Madison Ave., New York. Single copies, fifty cents, twenty-five or more copies forty cents each, net.

Dr. H. B. Grose, Editor of *Missions*, has produced a fresh and interesting little volume of Studies in the Teachings of Jesus, entitled *Never Man So Spake*. Part I, a little less than half the book, deals with the Teacher and His school; Part II deals with the content of that teaching. These studies—crisp and thought-provoking—present an old theme in modern language. The author draws freely and widely upon the work of the best modern Biblical scholars, such as Moffat, Glover and E. F. Scott. The book is well adapted to class use but will be stimulating and helpful to individuals as well, who value the quickening of their spiritual life. The Doran Company, New York, \$1.75 net.

*Psychological Foundations of Religious Education* by Dr. Walter Albion Squires, Director of Week-day Religious Instruction of the Presbyterian Church, U. S. A., meets a vital need. This book undertakes to point out the right and the wrong kind of psychology for religious teachers. Throughout its pages there is a tone of controversy which the author justifies because of the present day situation in psychological science and the existing conditions in religious education. Specifically, he defends the purposeful psychology as against the extreme mechanistic and narrowly biological variety. He points out the inadequacy of concrete "situations" now the vogue with the defenders of the "project" principle of pedagogy, and insists that conduct is really controlled by the power of ideals. He analyzes the power of the mystical reality of religion, of belief in personal immortality, of belief in a personal God, as dynamic factors in character building, and he insists upon the centrality of Jesus in

effective religious education. He quotes approvingly from Dr. A. D. Yocum, "The aim of Christian education is not Christian beliefs and virtues: not merely conduct but the control of conduct."

In his introduction, Dr. Yokum undertakes to sum up the "infinitely important" issue raised by Dr. Squires's book. He says:

The behaviorist thinks himself scientific in listing the *observable* situations most rangeful and recurring in the everyday experience of individuals and groups, at various periods of development. And so he is. That is what Dr. Winchester has been doing with the support of the Federal Council of the Churches, for Boy and Girl Scouts, Young Men's and Young Women's Christian Associations and many similar organizations. It is what Dr. Bowers's Subcommittee on Curriculum of the Lesson Committee of the International Sunday School Council of Religious Education has done. Dr. Charters has taken a step farther and in standardized form measured the comparative worth of various virtues or personal characteristics named by teachers or business men as most essential for sixth graders or employees of department stores. But to assume that the situations and experiences which groups of teachers and investigators happen to think of or are able to observe in the small part of individual and group experience which is outermost and sufficiently external to be observable, is inclusive of *all* the "abilities" and "ideals" which are in the minds and hearts of ordinary humanity, is absurd. What is most controlling of conduct and what constitutes conduct itself in any inclusive sense are the *inner* mental and spiritual activities which often lack outer expression, are for the most part unobservable by others, are frequently subconscious for the individual who experiences them, and even when he is conscious of them are likely to be misinterpreted by his own introspection.

*Psychological Foundations of Religious Education* is a notable book and will serve as a fine antidote to the sickly "religious education" which consists more of a refined type of modern pedagogy than of either education or religion. Presbyterian Board of Publication, Witherspoon Bldg., Philadelphia, Pa., \$1.25.

*The Handbook and Directory of Adult Education (1926-27)*, compiled under the auspices of the British Institute of Adult



Education, presents in condensed and convenient form an enormous amount of valuable information. Part I defines adult education, sketches its recent development into a "movement," and describes the principal forms which it has assumed. Part II gives detailed data on the institutions and associations offering educational privileges to adults, reports upon libraries, bursaries and scholarships, statutory bodies, etc., with a supplementary "list of useful addresses." Part III is a geographical survey of activities in the field of non-vocational adult education. An appendix, containing legal data, and a careful index complete the volume. H. W. F. Deane & Sons, 31 Museum St., London. Paper 2s, 6d. net.

*Facts About Poe*, a monograph of the Extension Division of the University of Virginia, contains a brief sketch of the poet's life, with a selected bibliography by Professor James S. Wilson of the university, who also furnishes a prefatory statement to Miss Amanda P. Schulte's painstaking study of "The Portraits and Daguerrotypes of Edgar Allen Poe." The Research Committee of the university has made it possible to reproduce most of the more interesting pictures, making the pamphlet a most fascinating contribution to literary Americana. Extension Dept., University of Virginia, University, Va. 60 pp., illustrated; cloth \$1.00, paper covers, 25 cents.

*Modern Aladdins and Their Magic* by Charles E. Rush and Amy Winslow—an Atlantic Monthly Press publication—is an excellent illustration of the new book building for children. The president of the Department of Superintendence of the National Education Association, Dr. R. J. Condon, says:

"This is a book which in the hands of a good teacher will open the windows toward truth, that the clear light may shine into the dark places and that understanding and reverence may take the place of superstition and mystery."

Two experienced librarians present interesting and profitable information on such everyday matters as book-making, the manufacture of pencils, ink, nails, glass, brushes, etc., the phonograph, telephone and radio, metals, gems, trees and all manner of living

things. The type is clear and good, and charming illustrations lend further attraction to the fascinating story. Little, Brown & Co., Boston, \$1.50 net.

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“Heretics make disputes and disputes make heretics; but faith makes neither.”—*Tertullian*.

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### IF YOU DON'T SEE WHAT YOU WANT—

*Question* (1)—Do you have information concerning increase of tuition and living charges among colleges? Desire data to guide action.—*D. M. E., Indiana*.

The tendency among institutions of higher education throughout the country is distinctly upward in the matter both of tuition charges and the living expenses of students. The exact figure, of course, varies greatly with the section of the country. Charges in the independent colleges are about double those of the denominational colleges of the Middle West.

In general, the colleges are increasing their charges by \$25.00 and \$50.00, up to a possible maximum of 40 per cent. of the total income. Justification for this is found in the well-known fact that no student ever pays his way through college. Every form of American education, even that under tax-supported auspices, is subsidized. Society helps to pay the bill. Now that all first-class colleges have more applicants for admission than they can take care of, it is not so hazardous a thing to increase the tuition price. Of course, really talented and needy students will be taken care of by scholarships or loans.

The same principles are prevailing with reference to the cost of living expenses. Often well-to-do families can send their sons and daughters to school at considerably less expense than they can keep them at home. The tendency of the colleges is to charge all the traffic will bear, competition and all other matters being taken into consideration. In the case of living expenses there is a very general feeling developing that dormitories and dining halls

should be on a self-supporting but non-profit-making basis. This means that they ought not to be conducted with a view to commercial profit but that they ought to bring in a net income of 6 per cent. plus an additional income to be set aside each year with a view, within a reasonable time, to retiring the investment. That is, you ought not to have to go out and beg money for a dormitory and dining hall which is already well established. It ought to take care of current expenses and provide for ultimate replacements. The principle seems to be a sound one that a dormitory ought to perpetuate itself as indicated above.—R. L. K.

Q. (2)—We are interested in finding out how other colleges organize their alumni for the purpose of (a) retaining the interest of the alumni in the college; (b) making available to the college any constructive suggestions of the alumni; (c) furnishing a means of selecting future trustees of the requisite ability and interest in the college and willingness to work for it.—*H. S. R., North Carolina.*

A live alumni secretary is the key to the situation. The best information available in printed form is found in the Manual of Alumni Work published by the Alumni Secretaries' Association. A copy of this may be secured from Mr. R. W. Sailor, Cornell University, Ithaca, N. Y., for \$1.50. Pages 282-295 present statistical tables showing the number of graduates serving on boards of trustees, as well as other pertinent information.

Men should not be put on college boards because they are alumni. Alumni should be chosen if they are able to function.

You might well study the Yale plan of alumni representation and the administration of the Yale University Alumni Fund, which has been remarkably successful.—R. L. K.

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Q. (3)—I am searching for information on the subject of Art in American colleges. I want to show the increased interest in the subject within the last few years. Have the Art courses been made more practical and applicable to life? I desire to know of definite instances of greater appreciation and any application of Art that gives a better understanding of beauty, which adds value to life.—*M. Q. B., Indiana.*

Interest in Art is increasing in the American college. At the Annual Meeting of the Association of American Colleges in January, 1926, one entire session was devoted to a discussion of the Fine Arts. The addresses delivered on this occasion were printed in the April issue of the Association *Bulletin*, which we will be pleased to supply at seventy-five cents per copy. An active commission is at work on the subject now.

Within the next few months the Association will publish an interpretative study of art education in seven typical American institutions of higher education, resulting from personal visitation during the year 1925, by a staff member under subvention from the Carnegie Corporation. While not a statistical report, the study will contain much fresh material of constructive value.—R. L. K.

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Q. (4)—Can you give any literature, statistics or other information concerning the unchristian and atheistic tendencies of the university man of today? How many college students are there in the United States? How many are Protestant, Catholic, Jewish, atheistic, of no faith? Can you tell us the number of college graduates in the country and their religious views?

We are also making a study of the power, influence, leadership and advantages of the college men compared with the non-college man, and we shall thank you for any literature, statistics or information that you may furnish us along this line.—M. E. E., Louisiana.

We have no statistics concerning the unchristian and atheistic tendencies of the university man. There are between 600,000 and 700,000 college students in the United States. As a number of the larger institutions collect no religious statistics, accurate totals are not available. Of the many colleges and universities reporting, from 75 per cent. to 98 per cent. of the students are church members or adherents, *i.e.*, give preference. The great majority are Protestants. The Secretary of the National Catholic Welfare Conference is authority for the statement that the Catholic colleges care for 61,000 students, and that the figure

represents something like 50 per cent. of the Catholic school population. There is an increasing number of Catholics and Jews. The number of confessed atheists is negligible. Many students are, of course, indifferent. As to the number of college graduates in this country there are possibly two million, but there are no data concerning their church affiliations.

For data on the influence, power and public service of college graduates, see Introductory Statement in "Who's Who," Volume XIII. Dean Lord, of Boston University, has made a comparative study of the earning power of college and non-college men, and will no doubt be pleased to supply you with a reprint of it. The enclosed booklet, "Why Go to College," will give you a condensed summary of the advantages which are offered to modern students.—R. L. K.

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Q. (5)—Will you kindly tell me what are the requirements for the library of an accredited college, or where I can secure such data?—*E. C. P., Illinois.*

The following paragraph on library requirements is a part of the "Requirements for Standard Colleges" as outlined by the various standardizing agencies:

"A college should have a live, well distributed, professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books."

The North Central Association adds—"and current periodicals. It is urged that such appropriation be at least \$5.00 per student registered." The Southern Association appends to the definition given above the explanatory phrase—"in keeping with the curriculum." The Association of American Universities and the Middle States' Association include the definition as it stands.—R. L. K.

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Q. (6)—I would like a new book or two on college financial affairs or some literature that would bear particularly on the

work of my office. If you have in mind anything that you can recommend, or if there is anything new coming out, I shall be glad for you to give me the name of such and the source of supply.—*F. L. J., North Carolina.*

No doubt you are familiar with the Educational Finance Inquiry, conducted under the auspices of the American Council on Education, and completed in thirteen volumes about a year ago. The final volume dealt with higher education. You will find suggestions along the line of your interest in Mr. W. O. Miller's article in the May issue of the *Association Bulletin*, which contains the quintessence of his successful experience as Comptroller of the University of Pennsylvania. Professor Floyd Reeves also contributes an article on costs of college administration which is based on personal surveys of a number of colleges in the Middle West. It is expected that the Board of Education of the Disciples of Christ will bring out a book on college finance, as the result of his service, within the next half-year. President D. G. Cowling, of Carleton College, has been asked to prepare a paper on college costs for the next annual meeting of the Association of American Colleges, and to submit his manuscript for publication in the *Association Bulletin* in advance—probably in the November issue.—*R. L. K.*

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*Q. (7)*—I would like to know what per cent of ministers' sons are engaged in active Christian work. Much has been said and many instances cited where sons of ministers have been very successful in a great financial way. Some have become very much interested in philanthropic movements. But what per cent have really engaged in preaching Christ, missionary work or Christian teaching?—*J. L. W., Illinois.*

Some years ago a study of "Ministerial Supply" was made in this office, from which I quote the following paragraph:

"In so far as the vocations of the parents of our present ministry indicate a source from which new supply may be drawn, it is significant that the fathers of 33 per cent of the ministry of the Presbyterian Church, North, were farm-



ers, and of the Methodist Church, South, 66.7 per cent. The farm is by far the largest vocational source contributing to the ministry. *Second only to that is the supply of ministers' sons*—18 per cent in the Presbyterian Church, North; 11.8 per cent in the Methodist Church, South, and 15 per cent in the Presbyterian Church, South."

In our investigation of ministerial supply for the book, *Theological Education in America* (1923-24), it was found that 500 seminary students out of 2,700 reporting had fathers who were living embodiments of the ministry, and that more than half the students came from the homes of farmers or ministers.—R. L. K.

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Q. (8)—Have you any statistics available that you could send me, or could you tell me where I could find them, giving the facts as to the extent of non-state educational institutions in our country? I am going to Japan and China this fall and, as you know, for some years in Japan, although not now, but very urgently at present in China, there has been pressure to subject all education to State regulation and control. I want to set forth the case against this acquisition and should be glad of any figures regarding our American educational situation or any circumstances bearing on this question that you send me.—R. E. S., *New York*.

The dual system is a settled policy in this country. Some of the strongest defenses of it have been given in the past by such men as Presidents W. O. Thompson, of Ohio State University, and David Kinley, of the University of Illinois. There are far more independent and denominational than state colleges and universities, and also more students in the non-state institutions, although at the present rate of increase the number of students in the former will soon surpass those in privately controlled institutions. The Oregon Supreme Court Decision last year—unanimous in approval of the freedom of teaching—perpetuated the dual system from a legal standpoint.

You will find statistics on both public and private institutions in the United States Bureau of Education Bulletin, 1925, No. 45. The latest data for the denominational colleges appears in The Year Book of the Churches, 1925-26, and comparative

tables showing the growth of denominational colleges and Board of Education service during the past decade are found in our magazine, CHRISTIAN EDUCATION, June, 1925. We have published a good deal on this subject from time to time in both CHRISTIAN EDUCATION and the Association of American Colleges *Bulletin*. Dr. Lester W. Bartlett submitted in partial fulfillment for his doctor's degree last June a thesis on "State Control of Private Incorporated Institutions of Higher Education," which is obtainable from Teachers College, Columbia University, New York, for \$1.50. The book is well illustrated with tables and charts and I should think would prove very useful for your purpose.—R. L. K.

## LITERATURE ON CHRISTIAN EDUCATION AND THE LIBERAL COLLEGE

### Books

The titles listed below represent studies made in the Council-Association office or elsewhere in cooperation with its staff. They may be obtained on prepaid application to CHRISTIAN EDUCATION, 111 Fifth Avenue, New York, N. Y.

**Tendencies in College Administration**, Robert L. Kelly. Second edition; 279 pp., 41 illustrations. \$1.75; five or more copies \$1.50 each, net.

**Theological Education in America**, Robert L. Kelly. A Study of 161 Theological Seminaries and Colleges in the United States and Canada. 456 pp., illustrated with tables, charts and graphs. \$4.00 net.

**The Education of Negro Ministers**, W. A. Daniel. A Report Based upon a Survey of Theological Schools for Negroes in the United States by Robert L. Kelly and W. A. Daniel. \$1.50 net.

**The Foreign Student in America**. Chapters contributed by experts, edited by a special commission of the Committee on Friendly Relations. 329 pp., illustrated with maps and tables. \$2.25 net.

**A Program for Higher Education in the Church of the Brethren**, John S. Noffsinger. 80 pp., illustrated with tables and charts. \$1.50 net.

**Safeguarding Funds**. Proceedings of Atlantic City Convention, 1925, of Federal Council Committee on Financial and Fiduciary Matters. Edited by W. A. Anthony, Robert L. Kelly and Lewis B. Franklin. \$1.50 net.

**Securing Christian Leaders for Tomorrow**. Findings of a representative joint commission of Christian agencies. Edited by Secretary S. M. Cavert. (On the press.) \$1.25 net.

**State Control of Private Incorporated Institutions of Higher Education**, Lester W. Bartlett. 95 pp., with tables and charts. \$1.50 net.

**The Teaching Function of the Church**. Chapters contributed by various writers. Edited by Secretary S. M. Cavert. \$2.00 net.

### Periodicals

**Christian Education**. Issued monthly except July, August and September. Annual subscription \$1.00; single copies twenty cents net. Bound volumes (\$2.50 net) available as follows: Vol. V (1921-22) two copies; Vol. VI (1922-23) three copies; Vol. VIII (1924-25) four copies.

The attention of our readers is called to the following valuable material available for distribution in limited quantities at the nominal sum of ten cents per issue. Order by both title and numerals.\*

**Bible Study, Definition of a Unit of, for Secondary Schools**, Vol. III, 15.†

**Biblical History and Literature as a College Entrance Requirement**, (1921), R. L. Kelly, IV, 7.

**A Campaign of Perseverance**, R. L. Kelly, IX, 5, 9.

**Canadian Theological Colleges and American Schools of Religion**.  
O. D. Foster, V, 10.

**The Church Colleges Speak Out—A Symposium**, VI, 3.

**The College Curriculum**, R. L. Kelly, IV, 6.

**The Curriculum of the Congregational Colleges (1920)**, R. L. Kelly; illustrated with charts, IV, 1.

**Davidson College, A Survey of**, R. L. Kelly, IX, 8.†

**Education, The Interest of the Churches in**, R. L. Kelly, III, 9;  
**Methods Old and New**, Henry C. King, Mary E. Woolley, Harry A. Garfield, *et al.*, VIII, 2; **What Makes, Christian—A Symposium**, IX, 2. See also Religion.

**Financing the Colleges, Post War Methods of**, J. M. Reynolds, John W. Hancher, E. P. Hill, G. I. Hoover, V, 5.

**Modern Applications of an Ancient Principle—A Sermon for the Colleges**, Chas. H. Parkhurst, IV, 6.†

**Money, How to Get—A Symposium**, William Lawrence, John W. Hancher, Louis E. Holden, S. Waters McGill, John H. MacCracken, *et al.*, VI, 8.

**Religion, Classroom Instruction in 250 Colleges**, Lura Beam, VIII, 6; **Personality through, and Education**, Joseph Fort Newton, Walter A. Jessup, Herbert E. Hawkes, IX, 6; see also Universities.

**Standardization by Church Boards**, IV, 8.

**Theological Seminaries, Attendance at (1920)**, O. D. Foster, IV, 3; V, 10. **Report on 161, of the United States and Canada**, R. L. Kelly, VI, 10. **Amazing Progress of the—A Symposium**, IX, 4.

**Students, Church Work among Women**, Agnes M. Hall, V, 6;  
**Educational Advice and Direction of**, Stephen S. Colvin, V, 6;  
**The Personal Touch with**, Thomas Arkle Clark, V, 6.

**Universities, Religion in American**, O. D. Foster, IV, 9; **Religious Education at State**, Harry C. Munro, Samuel R. Braden, O. D. Foster, VI, 9; F. J. Kelly, VII, 7; O. D. Foster, Abram Simon, J. Henry Harms, M. W. Lampe, Paul Micou, W. F. Sheldon, VII, 9; C. W. Harris, John S. Diekhoff, Lloyd E. Foster, Coleman R. Griffith, J. Marvin Culbreth, VIII, 7; **Work of University Committee in**, W. F. Sheldon, VI, 5.

**Youth—A Symposium**, IX, 9.

**Annual Reports, Council of Church Boards of Education: 1911–12, 1915, 1916, 1919; Reports of Officers: 1923, C. E. VI, 5; 1924, C. E. VII, 5; 1925, C. E. VIII, 4; 1926, C. E. IX, 5. Minutes, Special Meetings, 1915. (10c.)**

**Pamphlets: "Ministers' Salaries" and "A Statistical Survey of Illinois Colleges,"** B. W. Brown. (10c.)

**Leaflets on work of the Council (1923–1924).** No charge.

\* It should be noted that this list is *not* a complete index, but only a report of worth while issues *now in stock*.

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The following pamphlets may be had without cost in single copies. In quantities of twenty-five or more at the rates given:

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**Association of American Colleges Bulletin.** Issued in February, April, May and November. Annual subscription \$3.00.\*

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While the supply holds out, the office will be glad to furnish issues containing articles indicated below at twenty-five cents each, except as otherwise stated. For Volume XII, regular current prices prevail. In the case of earlier issues containing the Proceedings, where numerous papers are included besides the leading titles individually listed, the charge is fifty cents.<sup>a</sup>

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**Costs,** see College.

**Curriculum, The College, and Vocational Guidance,** Ben D. Wood, XI, 3; **Organization of the College.—Reports and discussion:** Clyde Furst, Robert L. Kelly, VII, 2; R. L. Kelly, Alexander

\* A price of fifty cents a year is given faculty members of Association colleges.

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**Entrance to College in Massachusetts**, Clyde Furst, IX, 4; **Requirements for College, and Graduation**, Clyde Furst, X, 3.

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**Federal Department of Education: "The Brown Plan,"** J. H. MacCracken; **the Sterling Bill**, George D. Strayer, Chas. H. Judd, XI, 2.†

**Fine Arts in American Education**, Frederick C. Ferry, X, 3; Frederick P. Keppel, George C. Nimmons, XI, 2; Huger Elliott, Henry V. Hubbard, Eugene A. Noble, Edward Robinson,† XII, 2.

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**Religion, The Place of, in Higher Education**: Silas Evans, John S. Nollen, Laura H. Wild, III, 3; Harry M. Gage, Chas. A. Richmond, Marion L. Burton, X, 3. See also CHRISTIAN EDUCATION list.

**Sabbatic Leave, Report on**, Otis E. Randall, X, 3.

**Student Migration**, R. L. Kelly, VI, 3, Geo. F. Zook, XI, 3.

**Student Mortality**, Andrew F. McLeod, E. D. Eaton, III, 3.

**Vocational Distribution of College Graduates**, R. L. Kelly, VI, 3; **Guidance**—see Curriculum.

† Reprint.